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A

SERMON,

DELIVERED IN BOSTON,

MAY 30, 1804,

BEFORE THE

Massachusetts Baptist Missionary Society.

BEING THEIR SECOND ANNIVERSARY.

BY THOMAS BALDWIN, D. D.
MINISTER OF THE SECOND BAPTIST CHURCH IN BOSTON.

PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

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BOSTON, June 1, 1804.

At a Meeting of the Standing Committee of the MASSACHUSETTS BAPTIST MISSIONARY SOCIETY,

VOTED,

THAT the thanks of the Society be presented to the Rev. Dr. BALDWIN, for his Sermon delivered before them on their second Anniversary; and request a copy for the press.

SAMUEL STILLMAN, *Chairman.*

A

SERMON.

ACTS xvi. 9.

—— "*COME OVER INTO MACEDONIA AND HELP US.*"

FOUR thouſand years had elapſed before the Chriſtian era, without any real improvement in the moral ſtate of the world. Darkneſs ſtill covered the earth, and groſs darkneſs the people. Idolatry, ſuperſtition, and ignorance reigned with unlimited ſway. The knowledge of the true God was loſt from a great part of the world, and the groſſeſt impiety and wickedneſs prevailed. Vice did not exiſt by mere connivance, but was ſupported by public authority, and ſanctioned by the impious rites of religion.

Should theſe remarks appear ſevere, a little attention to the actual ſtate of mankind at this period, will convince us that they are juſt. The laſt of the four great empires mentioned in the prophecy of Daniel, was now in the full tide of proſperity. The Roman arms had been victorious in all quarters of the globe. And ſo univerſal was the dominion of Auguſtus Cæſar, that ſoon after the birth of Chriſt he ſent out a decree, that all the world ſhould be taxed.

To know what the religion of the Romans was, we need not labour through the writings of *Tacitus*:

Six lines in the firſt chapter of the epiſtle addreſſed to them by Saint Paul, will furniſh the deſired information. "Profeſſing themſelves to be wiſe, (ſaid the Apoſtle) they became fools, and changed the glory of the uncorruptible God, into an image made like to corruptible man; and to birds; and to four-footed beaſts; and creeping things." You cannot, my brethren, read the ſubſequent part of this account without bluſhing for the depravity of our ſpecies.

The religion of the Greeks was no better. This we may gather from the writings of the ſame Apoſtle; particularly from his account of his viſit at Athens. Here, beſides altars erected to every God, which either they or their fathers had known, there was one ſtanding as a monument of their ſuperſtition and ignorance, inſcribed "*to the unknown God.*" Their morality, as might be ſuppoſed, was as imperfect, as their notions of a Deity were abſurd. Wherever polytheiſm was profeſſed, idolatry was practiſed. Without multiplying proofs, theſe may be conſidered as a general ſpecimen of Gentile religion.

The Jews, it will be confeſſed, enjoyed ſuperior advantages. To them were committed the lively Oracles of God. But they had greatly obſcured the glory of their holy religion by the impure mixture of their own traditions. They retained the external form, but had loſt in a great degree its ſpirituality. The ſtate of religion among them is very accurately deſcribed by the writer above quoted. "Behold, (ſaid Paul) thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of

God, and knoweſt his will, and approveſt the things that are more excellent, being inſtructed out of the law." But what improvement did they make of theſe advantages? The Apoſtle aſks, "thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God? for the name of God is blaſphemed among the Gentiles through you."* Thus we ſee Jews and Gentiles nearly on a level as to the practice of religion.

The times which immediately preceded the dawn of goſpel day, were emphatically ſtyled by the Apoſtle "*times of ignorance.*" But while the nations were thus ſitting in darkneſs and the region of the ſhadow of death, the *day-ſtar* aroſe, as the happy precurſor of the Sun of Righteouſneſs. John the Baptiſt appeared, to give knowledge of ſalvation by the remiſſion of ſins. He announced the near approach of his divine Maſter; and declared that he was ſent to prepare his way. "Every mountain and hill, (ſaid he) muſt be made low, and every valley exalted. The crooked places muſt be made ſtraight, and the rough places plain; for the glory of the Lord ſhall ſoon appear." At length the wondrous Child was born. Angels announced the joyful advent to the eaſtern Shepherds. "Behold, (ſaid they) we bring you glad tidings of great joy, which ſhall be to all people." While a ſlumbering world lay repoſed in midnight ſilence, the muſic of heaven ſwelled upon their delighted ears, and echoed along the ſpacious plains of Bethlehem. What ſtrains immortal burſt from angelic tongues! "Glory to God in the higheſt! and on earth peace! good will towards men."

* Rom. ii. 17, 18, 23, 24.

For wiſe and holy purpoſes, the goſpel for a time was publiſhed to the Jews only. And the diſciples were directed firſt to preach to none but the loſt ſheep of the houſe of Iſrael. But our bleſſed Lord, before his aſcenſion, enlarged their commiſſion, and bid them go into all the world, and preach the goſpel to every creature.

Upon the authority of this commiſſion, the Apoſtles itinerated throughout Judea, Samaria, and Syria. While the greater part of them were engaged in Paleſtine, Paul and his companions were ſent on a miſſion into Aſia Minor. Taking paſſage at Selucia, they came to Salamis in the iſland of Cyprus. Here they preached the word of God in all the ſynagogues of the Jews. From Salamis, they went through the iſle to Paphos, where Paul was made happily inſtrumental of the converſion of Sergius Paulus, the deputy of the country. From the laſt mentioned place they took paſſage for Perga in Pamphilia. Having reached the place of their deſtination, they went on publiſhing the goſpel throughout the regions of Phrygia and Galatia. They intended next to have viſited Bithynia, but the Spirit led them another way. Therefore paſſing Myſſia, they came down to Troas, which lay upon the eaſtern border of the Ægean ſea. While Paul and his company tarried here, "a viſion appeared to him in the night: there ſtood a man of Macedonia, and prayed him, ſaying, "*Come over into Macedonia and help us.*"

Important requeſt! Was it poſſible to turn a deaf ear to ſuch a preſſing invitation? Could this holy Apoſtle or his companions refuſe to go? Surely

they could not. And is not the voice of thouſands of our fellow creatures ſcattered in the wilderneſs crying to us, "Come over and help us?" Can any preſent refuſe their aſſiſtance, when the object is to promote the ſalvation of immortal ſouls? If you cannot go in perſon, will you not contribute ſomething to aſſiſt thoſe who can? A ſingle doubt ſhall not be entertained on the ſubject. No, I am perſuaded you already feel the Miſſionary ſpirit; and wait only to have your views directed to proper objects, and your aſſiſtance will be liberally granted.

From the ſubject, thus placed before us, we are led to make the following inquiries.

I. What were the peculiar circumſtances of this people, which called for help from the miniſters of Chriſt?

II. Are there any of our fellow beings at the preſent day, whoſe circumſtances urge a ſimilar claim upon us?

III. What meaſures ought we to purſue in order to afford them the help which they need?

We proceed then to inquire, what were the peculiar circumſtances of the people of Macedonia, which called for Paul and his companions to come and help them. We anſwer,

1ſt. They were immerſed in the groſſeſt ignorance, and lived without God and without hope in the world. The exiſtence of a Supreme Being has frequently been acknowledged by idolaters. But after all it muſt be confeſſed, that *the world by wiſdom knew not God.* If they acknowledged that there was a God, yet their conceptions of him were utterly unworthy

the Supreme Ruler of the univerſe. They generally ſuppoſed him ſo far removed from his creatures, as to take no concern in the affairs of men; but that he had committed the management of every thing here, to an endleſs number of ſubordinate deities. Many of theſe were, by their own confeſſion, guilty of crimes which would have diſgraced human nature in its moſt depraved condition. To theſe gods, they offered their ſacrifices, and poured their libations upon their altars. How wretched muſt the ſtate of ſuch a people be, who had loſt the knowledge of the true God! Their affecting condition cried aloud, "Come over and help us."

2. They were without the appointed means of ſalvation.

They undoubtedly felt, as mankind in every age have done, a conſciouſneſs of guilt, but knew not the way of peace and pardon. The glad ſound of the goſpel had never yet reached their ears. They knew not how God could be juſt, and juſtify the ungodly.

To be ſenſible of our ſituation as ſinners; to be conſcious of our future accountability at a juſt tribunal; to believe the doctrine of immortality; and yet remain ignorant of the only way in which pardon can be conferred upon the penitent, muſt be diſtreſſing in the extreme.

This people, though ſitting in the ſhades of heatheniſh darkneſs, might have heard by the Jews who were diſperſed among them of the expected Meſſias. Yea, it is poſſible they might have heard that he had actually come. For his fame (we are told) went abroad into all lands. But if the name

of Jeſus had ever reached their ears, it is probable they had no correct notions, either of his character or offices. There were many whoſe prejudices would repreſent his religion as impoſture, and that himſelf had been arreſted in Judea, and crucified as a malefactor. But ſhould it even be ſuppoſed that their minds were favourably diſpoſed, and that they were ſincerely deſirous to know the truth, yet ſtill they had none to inſtruct them in the way which leads to peace.

3. They needed ſome perſons properly qualified to teach them the way of ſalvation by the croſs of Chriſt.

We are told by an apoſtle, that "faith comes by hearing, and hearing by the word of God. But how ſhall they hear without a preacher? and how ſhall they preach except they are ſent?" The preaching of the goſpel is not only calculated to comfort ſuch as mourn under a ſenſe of ſin, but to awaken the thoughtleſs and unconcerned. There is in mankind a ſtrange indiſpoſition to the concerns of the ſoul. Religion is a buſineſs which they wiſh to put off till a more convenient ſeaſon. The world calls to-day, therefore heaven is deſired to call to-morrow. To awaken men from this awful ſtupor into which ſin has plunged them, the miniſters of Chriſt are ſent like ſons of thunder, to alarm them of their danger, and inſtruct them how they may eſcape the wrath to come.

With a view to the reſtoration of loſt ſinners, God has been graciouſly pleaſed to appoint the miniſtry of reconciliation. And although the moſt

faithful and zealous preachers of the gospel can do nothing of themselves towards the conversion of their fellow-men; yet Christ has promised, and does actually send the Holy Spirit to succeed, and render effectual their feeble efforts. Armed with this divine influence, the weapons of their warfare become mighty through God to the pulling down the strong holds of sin.

It would be presumption in us, to attempt to limit the Holy One of Israel. We know that God can work by means or without them. He can communicate his grace to the hearts of sinners without their hearing the gospel dispensed; yet it hath pleased him, "by the foolishness of preaching to save them that believe."

It is impossible, perhaps, for us fully to appreciate the privileges we enjoy; nor can we realize the pitiable condition of those who are destitute of religious instruction. "Where there is no vision, the people perish." "They are destroyed for the lack of knowledge." It is but too evident, that where the gospel is statedly preached, many set lightly by and despise it. But others, less privileged, when they have opportunity to see and hear a faithful minister, exclaim with rapture, "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that sayeth unto Zion, Behold thy God!"

4. This people were also strangers to all the benefits derived from communion in Christian ordinances.

God hath appointed these as means of promoting our communion with him, and fellowship one with

another. Where the ordinances of the gospel are administered according to divine appointment, they form a visible distinction between the church and the world. They were designed exclusively for the friends of Christ. None else can receive them with pleasure, or saving advantage. Next to the gospel itself, the believer prizes its precious institutions. How does his soul languish after them, if by any means he is deprived of their enjoyment! Like David, he pants with immortal desire after God, and longs to meet him in his temple, in ways of his own appointment. Could any worldly considerations induce you, my brethren, to resign such privileges as these? Could you be persuaded to barter them for any thing earthly? Certainly you could not. Who then that knows the value of these precious ordinances, does not wish his fellowmen to participate in their blessings?

We add once more,

5. They had no well-grounded hope of future immortality.

From the darkness and confusion which rested upon their future prospects, they were driven to seek repose in the shades of eternal oblivion. Strangers to the heaven-inspiring hope of the gospel, they had nothing solid on which they could rest in the dying hour. If they doubted of future existence, then the wide gulph of annihilation yawned before them! If they believed the doctrine of immortality, what extreme anxiety must fill the mind at the moment of dissolution! See the poor soul on the verge of time, without chart! without compass! without any knowledge of its port of desti-

nation! without a pilot! juſt ready to launch into the wide ocean of eternity. Oh gloomy proſpect! Who that ever knew the ſoft emotions of pity could refuſe to help ſuch benighted beings? Who that feels the zeal of an Apoſtle would not willingly go and preach the goſpel to them?

We paſs to inquire,

II. Are there any of our fellow beings at the preſent day, whoſe circumſtances urge a ſimilar claim upon us?

After the lapſe of eighteen centuries, I wiſh it could be ſaid in truth, that more than half of the inhabitants of the world were not ſtill pagans. Do you aſk where they are to be found? The anſwer will be, in every quarter of the globe. In Aſia, in Africa, in Europe, in America.

Are there not unnumbered millions inhabiting the eaſtern continent, whoſe ears were never yet ſaluted with the glad ſound of ſalvation by the croſs! In vain does the troubled conſcience ſeek relief by conſulting their *Vedum* or *Spaſters*. In vain do they implore the aſſiſtance of *Bramah* and *Foe!* theſe are gods which cannot ſave. In vain do they repeat their ablutions in the Ganges; theſe ſacred waters (as they term them) cannot waſh away the leproſy of ſin. Its ſtains are of a moral nature, and lie chiefly upon the heart. Hence their faireſt hopes have nothing to reſt upon but deluſion!

The wretched condition of the poor Hindoos has called up the feelings of our brethren on the other ſide of the Atlantic, who ſeemed to hear them cry, "Come over and help us." The attempt has been made and ſtill continues, with an increaſing

proſpect of ſucceſs. We will pray without ceaſing for their proſperity.

The interior parts of Africa are enveloped in the ſame moral darkneſs. Pagan idolatry, with a mixture of Mahomedan impoſture, ſpreads over theſe burning regions, from the tropic of Cancer, to the Cape of Good Hope. A number of Miſſionaries, however, are endeavouring to ſpread the light of the goſpel among them. May the bleſſing of thouſands ready to periſh come upon them.

A cry for help has alſo been heard from afar, even from the iſlands of the ſea. The South-ſea iſlands are found to contain an immenſe population; millions of human beings, whoſe ſouls are as ſuſceptible of the pains of guilt, or the joys of ſalvation, as ours. Though formed by the ſame divine ſkill, and governed by the ſame univerſal Providence, they remain ignorant of the firſt principles of religion. Their periſhing condition has excited the compaſſion of ſome of the friends of Jeſus in the Britiſh Iſle, who have ſent a number of Miſſionaries to teach them the knowledge of ſalvation by Chriſt. Our hearts exclaim, "The Lord reigneth, let the earth rejoice, *let the multitude of the iſles be glad.*"

Without exploring the gloomy wilds of Lapland, or the frozen regions bordering upon the pole, where man is ſtill to be found in his ſavage ſtate, and his mind bewildered in all the darkneſs of pagan ſuperſtition, let us direct our thoughts to thoſe who inhabit our weſtern foreſts. Here are multitudes of our red brethren, who live in the very neighbourhood of profeſſing Chriſtians, and yet after the lapſe of almoſt two centuries are ſtill Pa-

gans! Has our example been ſuch as to convince them that our religion is ſuperior to theirs? Or has it rather ſerved to confirm them in their ignorance and unbelief? Have any ſuitable attempts been made to enlighten and chriſtianize them? Or have we beheld their ſavage ignorance with a cold unfeeling diſdain? Surely an entire indifference to the eternal well-being of any of our fellow-creatures very little becomes the benevolent ſpirit of the goſpel. While we blame our paſt neglect, we are happy to find that ſome of our fellow Chriſtians are ſtirred up, to make new exertions for their converſion. May the bleſſing of Almighty God crown their labours with abundant ſucceſs.

But an object, more immediately contemplated by this ſociety, was to ſupply occaſional preaching in the infant ſettlements in our own country. Here is ample room for miſſionary labour without going among the Aborigines.

What an immenſe extent opens from the St. Croix to the Miſſiſippi! On the frontiers of moſt of this wide range, the inhabitants are too thinly ſettled to enjoy the uſual privileges of Chriſtian ſociety. Years muſt paſs away in many places, before they will be ſufficiently numerous, to afford an expectation of having a ſtated miniſtry among them.

We are far from looking upon our brethren, who are ſcattered in the wilderneſs, either as pagans or idolaters. We rejoice to think there are many ſincere Chriſtians interſperſed among them. And if ſo, how muſt their ſouls languiſh for the refreſhing waters of the ſanctuary! Will not their

thoughts run back to days paſt, when they went in company with their friends to the houſe of God; when they ſat under his ſhadow with delight, and his fruit was ſweet to their taſte? May we not ſuppoſe them often pleading with God, that he would ſend ſome of his dear ſervants to *help them?* To preach the unſearchable riches of Chriſt, and break to them the bread of life? Perhaps others in the language of diſcouragement are ready to ſay, "Can God furniſh a table in the wilderneſs?" Yes, mourning Chriſtian, he that led Joſeph as a flock, will take care of his own, though ſcattered in a deſert. He will yet open "rivers in high places," and cauſe the wilderneſs to bloſſom as the roſe, and the ſolitary place to rejoice with ſinging.

In ſome inſtances which have already occurred to our knowledge, it has been found that children have been born, and grown almoſt to manhood, without ever having heard the goſpel; and ſome without having ſeen a Bible!* But ſhould it be admitted that they enjoy the Bible, do they not, like the Ethiopian Eunuch, need *ſome man to guide them?* In a word; does not the ſituation of thouſands in the wilderneſs cry, *Come over and help us?*

The kind reception which our Miſſionaries have experienced, wherever they have travelled, is a ſtrong plea in favour of further exertions. The people, to whom they have been ſent, have *received them with all readineſs of mind;* and many with tears in their eyes have been conſtrained to ſay, "Theſe are the ſervants of the moſt high God, who ſhow unto us the way of ſalvation." Their joy on having

* See Mr. Cornell's Letter in 1ſt Number of our Magazine.

the gospel thus sent to them, has called forth undissembled expressions of gratitude and praise to God, as well as sincere thanks to the Missionaries, and to the Society at whose expense they are sent.

Did the people appear indifferent and inattentive to the gospel, when sent among them, or should they go still farther, and oppose them that were sent, it would be discouraging; yet I am not certain it would even then be duty to relinquish the design. But when, instead of this, we reflect on the great distance which many travel, the many difficulties they cheerfully encounter in assembling to hear the gospel; and above all, the solemn and affecting attention with which the word is received, can we hesitate a moment whether there is not a Macedonian call to *help them?*

We proceed to inquire,

III. What measures ought we to pursue, in order to afford them the help which they need?

1. We presume it will not be doubted, but that we ought to send some of our brethren in the ministry to preach the gospel to them.

There are some who can go, and whose hearts incline them to undertake the service. But none in my opinion ought to be sent, but such as are possessed of the true apostolic missionary spirit; men whose hearts are in the work; who are willing to preach not only publicly, but from house to house; whose ardent love to Christ and to the souls of men, will carry them through the difficulties and fatigues attendant on services of this nature. To travel in the new settlements, a Missionary must be able and willing to *endure hardness as a*

good ſoldier of Jeſus Chriſt. He will often have to encounter ſtorms, cold and hunger. He muſt be willing to fare hard, ſleep little, and labour inceſſantly. Theſe are the men we ought to ſend. No others can conſiſtently be employed; for it was never contemplated by this inſtitution, to make proviſion for a liſt of invalid penſioners; but to employ men of evangelic ſentiments and approved integrity; ſuch as are willing to ſpend and be ſpent, for the good of ſouls.

2. If we ſend men on this laborious, ſelf-denying ſervice, they muſt be ſupported. We cannot expect them to go upon this warfare at their own charges. Nor can the people to whom they miniſter do much for them: for it is a primary object with this Society, to ſend the goſpel to ſuch as are unable to provide preaching for themſelves.

To defray theſe expenſes, therefore, *funds* muſt be raiſed. The method which we have thought proper to adopt for this purpoſe is an annual ſubſcription by the members, and voluntary contributions from ſuch as are well-wiſhers to the inſtitution. And we feel bound this evening to acknowledge the goodneſs of God in hitherto ſucceeding our feeble attempts, far beyond our moſt raiſed expectations.

Though our inſtitution is yet in its infancy, four Miſſionaries have been engaged in the ſervice of the Society much of the laſt year. One has been employed on the frontiers of the ſtate of New-York, and in the Britiſh province of Upper Canada. The other three have viſited and preached in the new ſettlements in the Diſtrict of Maine; and in the northweſterly parts of New-Hampſhire,

and parts of Vermont contiguous. By accounts which have been tranſmitted to the Society, we have reaſon to believe, that their *labours have not been in vain in the Lord.* We have much to encourage us to perſeverance. The miſſionary fields are whitening to the harveſt, and the faithful labourers are yet but few. While we ceaſe not to pray the Lord of the harveſt to ſend forth more labourers into his vineyard, let us faithfully employ all the means in our power to accelerate the ſame good work.

It gives us much pleaſure to acknowledge before this reſpectable audience, the generous patronage afforded to this Society by Chriſtians of different denominations, both by public and private donations. With a view to encourage the good work in which we are engaged, ſeveral perſons unknown to us, and others whoſe names we are not at liberty to mention, have contributed to our funds with a liberality which ought not to be concealed. Beſides the collection which was made at our laſt annual meeting, amounting to dolls. 147; a worthy friend in a neighbouring town has contributed at different times to the amount of dolls. 150. A donation of 40 dollars, in addition to his annual ſubſcription, has alſo been received from a pious young gentleman in this town. From two female ſocieties in this place, compoſed chiefly of young women, 132 dolls. 84 cts. have alſo been received. One of theſe ſocieties is called the *Cent Society;* that ſum being the weekly ſubſcription of each member. A reſpectable gentleman belonging to the town of Milton, who happened not long ſince to hear one of our Miſſionaries deliver a diſcourſe,

in which the deſtitute ſituation of thoſe who inhabit the wilderneſs was deſcribed; his feelings became ſo intereſted that he reſolved while hearing the ſermon, that whatever money ſhould be collected for him on that day he would appropriate to the uſe of the Society. On his return, he found that thirty dollars had been collected: the whole of which he ſacredly devoted according to his previous determination.* Several other generous donations, though of leſs amount, have been received, chiefly from female friends. I muſt beg your indulgence while I mention one inſtance more. Its intereſting nature will apologize for my being particular. A young lady of the town of Medfield lately addreſſed a letter to the Truſtees of this Inſtitution, in which, after acknowledging the goodneſs of God to her, eſpecially in bringing her to truſt in the Lord Jeſus Chriſt for eternal life, ſhe adds, "having now a deſire to live to the glory of God, and to do all the good I can on earth, I therefore take a pleaſure in laying aſide ſome of my ſmall earnings to ſend to you, for the noble purpoſe of aſſiſting in defraying the charges of ſending ſome of our brethren as miſſionaries, to preach the goſpel to poor ſinners, who are periſhing for lack of knowledge. I rejoice that my hands, as well as my heart, may do ſomething to help build up the Redeemer's kingdom." The letter encloſed a bill of TEN DOLLARS! Whoſe heart does not warm at the recital of ſuch godlike charity? Who does not wiſh the pleaſure of imitating ſuch an example?—Well,—"go thou and do likewiſe."

* This article was omitted, through miſtake, when this diſcourſe was delivered.

Thus, my hearers, agreeably to what was propoſed, I have endeavoured to explain the ſituation of the people of Macedonia, which called for help from the apoſtles. I have alſo given you a brief ſketch of the ſtate of our fellow-men at the preſent day, who are denied the bleſſings of the goſpel. Permit me now to aſk, Does not their deſtitute condition cry to you this evening, "Come over and help us?"

An attempt to adduce arguments in order to draw forth your charity, would be to inſult your feelings; for I am perſuaded you only wait for an opportunity to ſhow your readineſs to help in ſending the goſpel to your brethren ſcattered in the wilderneſs. You will be indulged on the preſent occaſion the pleaſure of expreſſing your benevolence, in a way which we hope will tend to the glory of God, and the happineſs of your fellow-men. Could you entertain the pleaſing thought, that what you contribute this evening may be a mean of ſending the goſpel to ſome periſhing ſoul, who otherwiſe perhaps would never hear it, and who, under a divine influence, may be brought to believe on the Lord Jeſus Chriſt, and ſo be eternally happy, you would forever bleſs God for affording you this opportunity. I will only add, for your encouragement, the gracious declaration of our Saviour; "In as much as you did it unto one of the leaſt of theſe my brethren, ye did it unto me." That this approving language may be addreſſed to each of us, by our final Judge at the laſt great day, grant, O Father, for the Redeemer's ſake,

AMEN.

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